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9	School Dist. No. 49, Levy 84 Mills,	School Dist. No.
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	School Dist, No. 58, Levy 15 Mills, Assessed valuation	By bond and int paid amt uncollected tax bal cash on hand
ï	To bal on hand Oct 13, 1898 32 % 32 % 32 % 32 % 32 % 32 % 32 % 32	School Dist. No. 73
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	Te hal amt overpaid 26 75 26 7	To bal on hand Oct 18, 18 is a 1806 Sinte and Co div app
	School Dist. No. 59, Levy 10 Mills. Assessed valuation 15,100 00 Cr	By amt modelected tax. bal cash on hand
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k	School Dist. No. 63, Levy 124 Mills.	School Dist. No. 7
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nd Oct 13, 1898

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Н	" bal cash	ds and int. d nation money Fair on hand Oct 12, 99	and a marriage of	25,716 11

LEN COUNTY | AN C. A. Fronk, county clerk in and for said ty and state, hereby certify that the above foregoing is a true and complete statement counts of said county for the year endlet 12, 1898 tness my hand and seal the 14th day of De-

ber, 1809. C A. FRONK. County Clerk. ILLVIN FRONK, Deputy.



REEDING - CHICKENS

	FOR	RSA	LE	
B P Rocks White Rock Buff Cochin	27,511		\$1 00 to	100
Buff Cochin Light Brahr			-11-11-11	1
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A. B. MULL

DR. FENNER'S ood and Liver Remedy AND NERVE TONIC.

Skin and Blood Diseases, Bill-

althy stomach and bowels.

it completely cleanses and purifies blood and system and at the ne time strengthens and restores e nerves, also all other tissues. causes the head to become clear d the patient energetic for isiness when dull from "the ies" or indisposed from biliousss or impure blood.

t produces appetite, strength d vigor. It does all these things th certainty by acting upon the uses of disease. It strikes the root.

it is pleasant to take and its effect the system is warming and in ry way agreeable.

Chas B. Spencer & Co

urify the sewers of the body and mulate the digestive organs to 2 19 maintain health, strength and energy. Prickly Ash Bitters is a tonic for the at, Jt. No. 7, Levy 41 Mills. Hver, stomach and bowels. For sale

by Chas. B. Spencer & Co. A Topeka mau carries \$415,000 life insurance. Wonder if women give a man due credit for such a personal acrifice of present wants for their future welfare!

Dr. Talmage Tells the Story of the Incarnation.

Sunshine and Shadow on the Cradle of the Saviour-Practical Use Made of Religious Festival Days.

[Copyright, 1899, by Louis Klopsch.] Washington, Dec. 24.

The story of the incarnation is here told by Dr. Talmage in a new way, and practical use is made of these days of festivity; next, Matthew 1:17: "So all the generations from Abraham to David are 14 generations, and from David until the carrying away into Babylon are 14 generations, and from the carrying away into Babylon unto Christ are 14 generations.'

From what many consider the dullest and most unimportant chapter of the New Testament I take my text and find it full of practical, startling and eternal interest. This chapter is the front door of the New Testament, through which all the splendors of evangelism and apostolicity enter. Three times 14 generations are spoken of in my textthat is, 42 generations, reaching down to Christ. They all had relation to Him. And at least 42 generations past affect us. If they were good, we feel the result of the goodness. If they were bad, we feel the result of their wickedness. If some were good and some were bad, it is an intermingling influence that puts its mighty hand upon us. And as we feel the effect of at least 42 generations past we will in turn induthe world shall last 1,000 years. So you see the cradle is more important than the grave.

I propose to show you some of the shadows upon the Christic cracle of Bethlehem and then the sunshine that poured in upon the pillow of straw. Notice among the shadows on that infant's bed that there was here and there a specimen of dissolute ancestry. Beautiful Ruth his ancestress? Ob, yes! Deyout Asa one of his forefathers? Oh, Honest Joseph his father? Ob. 196,588 08 196,588 08 yes! Holy Mary his mother? Oh, yes! But in that genealogical table were idelatrons and cruel Ammon and oppressive Rehoboam and some men whose abominations may not be particularized. So you see bad men may have good descendants. One of the most consecrated men I ever knew was the son of a man who lived and died a blasphemer. In the line of an oppressive Rehoboam comes a gracious and merciful and glorious Christ. Great encouragement for those who had in the 42 generations that preceded them, however close by or however far back, some instances of pernicious and baleful and corrupt ancestry.

To my amazement I found in those parts of Australia to which many years ago felous were transported from England that the percentage of crime was less than in those parts of Australia originally settled by honest men and good women. Some who are now on indicial benches in Australia and in high governmental position and in learned and useful professions and leaders in social life are the grandsons and granddaughters of men and wome: who were exiled from Great Britain to Australia for arson and theft and as ault and fraud and murder. Since we are all more or less affected

by our ancestry we ought to be patient with those who go wrong, remember ing that they may be the victims, of unhappy antecedents. How lenient it ought to make us in our judgment of the fallent Perhaps they had 42 gengrations back of them pushing them the wrong way. Five hundred years before KANSAS they were born there may have been a parentage of iniquity augmented by a orrupt parentage 200 years ago. Do swim up the rapids of Niagara. Do not blame a ship captain because he cannot outride a Caribbean whirlwind. The father of this man who does wrong may have been all right and his mother all right, but away back in the centuries is is a medicine that cures Ner- there may have started a bad propenvousness, Liver Complaints, sity which he now feels. One of the Ten Deranged Stomach and Bowels, Commandments given on Mount Sinai recognizes the fact that evil may skip ousness, Headaches, Constipa. a generation, when the commandment speaks of visiting "the iniquity of the ion, etc. It removes pimples fathers upon the children unto the and Beautifies the Complexion. third and fourth generation," but says causes the liver to throw of nothing about the second generation; bile. It cleans out the and if evil may skip one generation why tire alimentary canal, rid- not two and three and four and five g it of offensive mucous and all generations, making a mighty leap and te matters that inhabit an unbe a little merciful toward the culprit lest after awhile some hereditary evil born in the year 1600 or 1700, baving skipped the centuries, alight just as neavy upon you.

Meanwhile keep earefully your famly records. The old place for the family record in the Bible, between the Old and the New Testaments, is a most appropriate place. That record, put in such impressive surroundings of chapter, bounded on one side by the prophe cies of Malachi and on the other side by the gospei of Matthew, will receive stress and sanctity from its position. That record is appropriately bound up with eternities. Do not simply say in your family record: "Born at such a time and died at such a time," but if there has been among your ancestors some man or woman especially consecrated and useful make a note of it for the encouragement of the following generations. Two family records of the Bible-the one in Matthew reaching from Abraham to Christ and the other in Luke beginning with Joseph and reaching back to the garden of Eden, with the sublime statement "which was the son of Adam, which was the son of asked Him whether they ought to pay God." I charge you to this duty of keeping the family record by the 42 said; generations which are past and the ence has in his pocket a Roman pen-

A CHRISTMAS SERMON of seeking for one's pedigree. The old family record hardly ever went back further than the grandfather and grandmother. Not one of us knows anything about our great-grandparents, although they may have been indescribably better than their children or grandchildren.

Another shadow of the Christic cradle was that it stood under a depraved king. Herod was at that time ruler and the complete impersonation of all depravities. It was an unfavorable time for innocence to expect good treatment. So dark was the shadow dropping on the cradle from that iniquitous throne that the peasant mother had to lift her babe out of it and make hasty flight. Depraved habits of those in authority are apt to be copied by subjects, and from the immorals of the Herodie throne I judge of the immorals of a nation. There was a malaria of sin in the air when the infant Christ first breathed t. Thickest shawl could not keep the babe warm when in that wintry month,

with his mother, he became a fugitive. It was while the peasant and his wife were on a visit for purposes of enrollment that Jesus was born. The Bible translators got the wrong word when they said that Joseph and Mary had gone to Bethichem to be "taxed," People went no farther then to get taxed than they do now. The effort of most people aiways has been to escape taxa-Besides that, these two humble folk had nothing to tax. The man's turban that protected his head from the sun was not worth taxing; the woman's sandals which kept her feet from being cut by the limestone rock, of which Bethlebem is mostly made up, were not worth taxing. No; the fact is that a proclamation had been made by the emperor that all the people between Great Britain and Parthia and of those lands included should go to some appointed place and give their names in be registered and announce their loyalthe Roman emperor. They stood up before the officer of the government and answered the questions: "What is your name? Where were you born? Where do you live now? Lift your hand and swear that you will support the empire of Caesar Augustus," that patriotle and loyal visit the first ery of the Divine Boy was heard.

They had walked 80 miles over a cough road to give in their names and ake the oath of allegiance. Would we walk 80 miles to announce our allegiance to our King, one Jesus? Caesar Augustus wanted to know by the record on which that man and that woman wrote their names, or had them written, just how many people in his empire be could depend on in case of exig-How many men would unsheath sword for the Roman eagle, and how many women could be depended on to take care of the wounded on battlefields? The trouble is that in the kingdom of Christ we do not know how many can be depended on. There are so many men and women who never give in their names. They serve the Lord on the sly.

In all our churches there are so many half and half disciples, so many one-third expousers. They rather think the Bible is true, at any rate parts of it, and they hope that somehow Christianity will disenthrall the nations. They stay away from church on communion days and hope when they have lived as long as they can in this world they can somehow sneak into Heaven. Oh, give in your names! Be registered on the church record down here and in the Lamb's Book of Life up there. Let all the world know where you stand. If you have to go as far as Joseph and Mary walked, if you have to go 80 miles before you find just the right form of worship and just the right creed, start in this modern December, as those villagers started in an ancient December, and amid the congratulations of church militant and church triumphant give in your names. It was while Joseph and Mary were on a visit not blame a man because he cannot of duty and obeying a reasonable command of Emperor Augustus that the star pointed to the place of astivity.

Christ's oratory was unlike anything

that went before or came after. Even the criticism of the world said: "Never man spake like this man." Dramatic? Why. He took up a child out of the audience and set him on a table, and by the embarrassed look of the child taught humility. He sent the prosecutors of a poor, sinful woman, blushing and confounded, out of the room by one sentence of sarcasm. Notice His power of emphasis, and enunciation when He revealed Himself after His Resurrection, by the peculiar way He pronounced the one word "Mary. power of look shown by the way Peter, the great apostle, wilted under it. The book says: "The Lord turned and book says: looked upon Peter." It was an om-nipotent facial expression. He looked upon Peter. Power of distinct utterance, so that every one could hear, "He opened His mouth, saying." No mumbling and indistinct utterance. He opened his mouth. His voice, which had been developed by open-air speaking, was a resonant and sonorous voice, or He would not have taken the top of the rocks of the Mount of Beatitudes for a pulpit, for that pulpit is so high, as I declare from observation, that no speaker that I have ever known could have from that point made any audience hear one word of a sermon.

His power of hyperbole: A camel trying to crowd its hump through the eye of a sewing woman's needle and all that learned talk about a gate called the "needle's eye," only belit-thing the byperbole. Power of sarcasm: The hypocrite styled by Him the whole who need not a physician." His power of peroration: The crashing of the timbers of the poorly built house on the beach of the Mediterranean. Power to take advantage of When an circumstances: taxes to Caesar. Christ practically "If any gentleman in this audi-42 generations which are to come. It by, I wish he would just hand it up and every bovering cloud tis a good thing—the new habit abroad to Mc." And some one handed Him a chanting angels of mercy.

penny, such as you can now find in some of the museums, the obverse of it bearing the face of Tiberius, the emperor, and the reverse the words 'Postifex Maximus," the other title of the emperor, and then came the overwhelming answer of Christ: "Render to Caesar the things that are Caesar's and to God the things that are God's." Magnetic and epigrammatic this inspired pensant! Useless attempts he declares as 'pearls cast before swipe:" unimportant results He describes as the attempt to "gather figs of thistles." Allegories: Why, the parables are all allegories, and how He flung them out upon His audiences, whole armfuls of amethysts and emeralds and diamonds and rubies!

But we must not only look at Him from a worldly standpoint. How He smote whirlwinds into silence, and made the waves of the sea lie down. and opened doors of light into the midnight of those who had been born blind, and turned deaf ears into galleries of music, and with one touch made the scabs of incurable leprosy fall off, and renewed healthy circulation through severest paralysis, and made the dead girl waken and ask for her mother, and at His crucifixion pulled down the clouds until at 12 o'clock at noon it was as dark as 12 o'clock at night, and started an influence that will go on until the last desert will grow roses, and the last case of paresis take healthful brain, and the last illness become rubleund of cheek and robust of chest and bounding of foot, and the last pauper will get his palace, and the ast sinner taken unto the warm bosom of a pardoning God! Where did all this start? In that cradle within sound of bleating sheep and bellowing cattle and amid rough bantering of herdsmen and camel driv-ers. What a low place to start for such great heights! O artists, turn your camera obscura on that village of Bethlehem! Take it all in-the wintry skies lowering, the flocks shivering in the chill air, Mary, the pale mother, and Jesus, the child. No wonder that Paul Veronese and Cuyp and Rubens and Tintoretto and Correggio and Perugino and Ghirlandajo and Raphael put their best pencils in that scene. Lord God, by Thy gracions spirit, fix that Madonna in ail our souls! So these thoughts come in upon us at this gladdest part of the year.

Swing softly, bells, on Christman mora, Wake not the King of Glory! Swing soft and swift across the snow The old Judean story.

So I have shown you the shadows and the sunshine of that Christic cradle of Bethlehem. In these Christian times I realize that there are many cradles under shadows. Oh, the story of empty erndles all up and down the earth, in cabins and in palaces! There are standing in garrets or in storerooms eradies that will never rock again. "Rachel mourning for her children and will not be comforted because they are not." But through all the shadows break deams of sumshine, as the clouds of the bristic cradle were cleft by glorious light. Escaped from the struggles through which we have all passed and must yet pass, those little ones took Heaven at one bound. Instead of an earthly career it is a Henvenly career, with capacities, with velocities, with opportunities beyond our comprehension. Instead of celebrating on earth the Saviour's birth they stand in the Saviour's presence. Instead of the holiday celebrations of the old homestead it is to them eternal jubilee at a table where the angels of God are the cupbearers and amid festivities that resound with a laughter and a music and blaze with a brilliance and a glory "that eye bath not seen nor ear heard. No use in wishing them a merry Christmas, for the merriments of Heaven ring out upon them from temples that are always open, amid pleasures that never Oh, it is not a dull Henven, but die, a lively Heaven, for there are so many children there! They throng the streets; they look out of the "House of Many Mansions;" they stand on the beach to see the fleets east anchor within the vale; they crowd the gates with greetings when the old folks come in; they clap their hands in an eternal gladness; they dance in an eternal glee. See you not the sunshine that pours into the shadows of that cradle until they are all gone?

But shadows have their uses. There must be a background to every good picture. Turner always put at least one flock of clouds on his canvas, and the clouds of earth will be the background to bring out more mightily the brightness of Heaven. And will it not be glorious if after all this scene of earthly vicissitude we meet again in our Father's house and talk over the past in an everlasting holiday. But meanwhile look out for the cradles. How much they decide for this world and the next! When Wellington was born at Mornington, England, that decided Waterloo and saved Europe. When Handel was born in Halle, Saxony, that decided the oratorios of "Ju-das Maccabaeus" and "Esther" and "Israel in Egypt" and "Jepthah" and "Messiah." When Ell Whitney was born at Westboro, that decided the wealth of all the cotton fields of the south. When Gutenberg was born at Metz, Germany, that decided the libraries of all Christendom. When Clarkson was born in Cambridgeshire, England, that decided the doom of human bondage. When Morse was born at Breed's Hill, Mass., that decided that the lightnings of heaven should become galloping couriers or stretch a throbbing iron nerve clear under the sea. When Washington was born at Westmoreland, Va., that decided American Independence. When Christ was born at Bethiebem, that decided the redemption of the world. Oh, look out for the cradles! May a Bethlehem star of hope point down to each one of them and every bovering cloud be filled with